A REVIEW OF THE STATE OF THE BRITISH NATION.

Thurſday, September 4. 1707.

WELL, WELL, ſaid a *French Engliſhman*, Anglicè *a High Flyer*, to me the other Day, and *Died* Abner *as a Fool Dieth?* Do you think, after all the Advantage you have obtain'd, or are in any Proſpect of obtaining of the King of *France*, he will ſink in Deſpair; do you find the *French* Die for fear of Death, do you not find him Fight you to the laſt Gaſp? Does he ask you any Favour, does he cry Quarter yet? Does he not ſuffer Convulſions in his Affairs, that would at any time ſink and overwhelm you all?—Neither will he yet cry you Mercy, you'll find him Fight you by Inches, do your worſt with him.— And if you come to Maſter him, you will not know what to do with him, when you have him; you'll fall out about parting his Garments, and if he takes but the leaſt Breath again, he will be upon you again.

Indeed, I have own'd the *French* Affairs are ſtrangely Eſtabliſh'd, and that the King of *France* does, with incredible obſtinacy defend himſelf in all Extremities, and perhaps plays a loſing Game the beſt of any Prince in the World— But was it not ſo in old time? Was not *Pharaoh* as bold a Fellow as ever was in the World, that ſtood out againſt GOD himſelf, and that after ten of the terribleſt Battles, that were ever Fought againſt Heaven; and did he not at laſt flie in the very Face of his Almighty Enemy, *with a who is the Lord that I ſhould obey him*, and dare Sovereign Vengeance, even to a running into the very Sea to Inſult him?

Why may not the deſperate Courage and Reſolution of the King of *France* be eſteem'd equally with that of *Pharaoh*? The Immediate Hand of his Inſulted Maker, in order to Ingulph him in a more compleat Deſtruction,

Deſtruction, the Text ſays, *God harden'd the Heart of the King of* Egypt, *that he ſhould not let* Iſrael *go*, and where did it End, but in his being finally and irrecoverably overwhelm'd in one of the blindeſt and moſt fooliſhly deſperate Attempts, that ever any Prince in the World undertook to make; running into the Sea after the *Iſraelites*, whom he could not but ſee were carried on by Miracle.

Like this, *indeed every way as Deſperate as this*, has the Attempt of the King of *France*, for an Univerſal Monarchy over Chriſtendom, been— He could not but think, that it muſt needs alarm all the Princes of *Europe* to join together againſt him, and bring the United Forces of the Chriſtian World upon him— But his Heart has been harden'd againſt all, that Cautious Prudence ought to have Dictated to him; and having withſtood all reaſonable Propoſals of Peace, he has now brought himſelf to the very *Red Sea*; and his Charriot Wheels being taken off he drives on heavily —— But yet like *Pharaoh* he drives on ſtill — And who knows in what ſort of Deſtruction it will end?

Had not this Blow been upon him, he had indeed retriev'd a great deal of his Loſſes upon the Confederates— And every where had the better of them, and indeed his Succeſs in *Spain* has been a great Blow to us all—But if *Thoulon* be gain'd, like the Battle at *Ramellies*, it will make a ſufficient amends for all, and drown the Thoughts and Remembrance of all former Diſaſters.

But ſays another diſatisfy'd Gentleman— This Affair of *Thoulon* is a great thing, and it wounds the King of *France* in a moſt Senſible part; and the Taking of *Naples* is a Great Thing, and this makes the *Emperors* Affairs very Proſperous and Great; but what is all this to the Relief of King *Charles* in *Catalonia*, and how will he be Succour'd all this while— *Thoulon* is a great way off from him, and if the Army ſhould pretend to March by Land, and Penetrate thro' *Rouſſillon*; the Defence the *French* will make, who we ſee diſpute the Ground by Inches, muſt of neceſſity take up ſo much time, that the *French* may out him of all *Catalonia*, and if ſo, they will be able to ſhow Prince *Eugene* a new Army of 35000 Men to Succour *Provence*, and to ſtrengthen the Army under the Mareſchal *De Theſſe*.

It had therefore, ſay theſe People, been more Prudence, to have ſent a ſtrong Detachment of 12 or 15000 *Germans* immediately by Sea to *Catalonia*, which is but a little way off, and there would have ſecur'd the Deliverance of that Prince; and having recover'd *Spain*, the Conqueſt of *Provence* had been the more eaſie.

I confeſs, this Diſcourſe is Founded upon that old true Maxim, of ſecuring our own, before we ſeek the making new Conquests upon others.

But if we may truſt the Politicks of all the Confederates, the Impreſſion the *Germans* make now in *Provence*, will not in all probability fail, to be an effectual Method for the Delivering King *Charles*; ſince if *Thoulon* be Taken, and the *French* Forces overpower'd, *France* like a Diſtemper'd Body, muſt be oblig'd to draw all her Forces inwards, her Spirits muſt retire to the Heart, in order to defend her own, and *Spain*, deſtitute of *French* Auxilliaries, muſt fall into the Hands of King *Charles*, of meer courſe.

I am not without expectation, if the Judgment of other Men, Skillful in this Affair, may be depended upon, that the News of the Conqueſt of *Thoulon* may arrive before this Paper may come in its courſe to be publiſhed—But as I am always apt to Conjecture the worſt, I cannot but expect, the *French* will make a very Vigorous Defence, and there are a great many Appendices to take, beſides the Town; and tho' I am in great hopes they will carry the Town, yet I can hardly run ſo faſt as ſome do, that told us it could not hold out 20 Days.

But if it hold out a long Siege, if the *Germans* ſhould find ſome Difficulty in the Work, yet if it come at laſt, I cannot but think, it muſt bring the *French* to offer ſuch Terms of Peace, as the Confederates cannot but accept of— And this will be then a happy ſtep in putting an End to ſo bloody a War, which has now ſo many Years, put *Europe* into inexpreſſible Confuſion.

MISCELLANEA.

I Took up this Part of a late *Review*, in repreſenting with what Honour and Juſtice, the Enemies of this Paper treat the Author of it—And being to encounter now a Perſon, who begins his Attack upon me with a manifeſt Miſtake, and aſſerting a Falſhood— What ſhould I expect, but that the reſt of his Diſcourſe will be of the like Nature— And if I do detect in the Courſe of this Debate, ſome moſt extravagant, unjuſt, unfair, and unſufferable uſuage of Innocent People, both Perſonal, National, and Party-Slander, with falſe Conſtructions, Miſrepreſentations of all ſorts, and innumerable Concomitants of Suggeſtion, ſtrain'd Significations, wreſting Words, and much more wreſting Meaning, and all to ſupport this Wretched High-Church Cauſe; if I do, I ſay, detect theſe, the Gentleman muſt not take it ill; 'tis the Diſtaſter of his Cauſe to ſtand in need of ſuch ſhifts, 'tis pity a Man of his Learning has not a better Cauſe to defend, or that he has the miſhap to Embark in a bad one; Time was he was more in the right, and they were to blame that diſcouraged him, and made him go over to the Enemy.

I omit here, to anſwer the other Charge of being employ'd, or ſent by other Perſons, or by Parties, or directed to this Work; had I had the Honour to have been employ'd in it by my Superiours, I ſhould have boaſted of the Miſſion, ſince 'tis the Employment not the Employer, that it is to entitle me to a Cenſure; if I have eſpous'd a wrong Cauſe, if I have acted in a good Cauſe in an unfair manner; if I have for Fear, Favour, or by the Byaſs of any Man in the World, great or ſmall, acted againſt, what I always profeſt, or againſt what is the known Intereſt, *or againſt the Cauſe* I ever eſpous'd, and hope I ever ſhall; if I have abated any thing, or added any thing; in ſhort, if I have any way abandon'd that known and Glorious Principle of Truth and Liberty, which I ever was Embark'd in, and which I truſt, either for Fear or Hope, I ſhall never ſtep one Inch back from—If I have done this, then as *Job* ſays, in another Caſe, *Let Thiſtles grow inſtead of Wheat, and Cockle inſtead of Barley*, then and not till then, I may be eſteem'd a Mercenary, or a Miſſionary, or a Spy, or what you pleaſe.

But if the Cauſe be Juſt, if it be the Peace, the Security, the Happineſs, and the Proſperity of both Nations, that I have to my utmoſt purſued; if I have done it honeſtly, if I have done it effectually, what does it alter the caſe, if I had been fairly encourag'd, ſupported, and rewarded in the Work—*As God knows I have not been*—Does the Miſſion diſable the Meſſenger, or does it depend upon the Merit of the Meſſage? I hope 'tis no leſſning, but adding to the Authority and Dignity of a Miniſter, that he is ſent on the Glorious Meſſage of the Goſpel—But if this were true, it would deſtroy the very Eſſence of Religion—And tho' the Parallel be very lofty, it is exact, and is not Diſhonour'd, by being brought to ſo homely a Caſe—Ceaſe your Enquiry, Gentlemen, about my being ſent, by this or that Perſon or Party, till you can agree who it is, and make it out; and if it be true, I'll fairly acknowledge it; I ſhould be glad of the opportuity of owning it; I ſee no Reaſon to be aſham'd of the Errand—And now if you can put your Heads fairly together, and tell me, in what have I misbehaved—If the Errand has been good, and I have fairly and honeſtly diſcharg'd it, you will bluſh for the Charge of my being ſent. Come, will you enter into an Enquiry about the Meſſage, and about what I have done in the Diſcharge of it, and there I am bound to encounter you.

O but 'tis a Scandalous Employment, he Writes for Bread—The worſe for him, Gentlemen, that he ſhould take ſo much Pains for Bread, run ſo many Riſques, and make himſelf ſo many Enemies; expoſe himſelf to ſo many Hazards, Flouts, Banters, and Scurrilous Treatment for Bread, and not get it neither—And aſſure your ſelves, had not Providence found out other and unlook'd for Supplies, by meer Wonders of Goodneſs, and next to Miracle, you had had long ago the deſire of your Hearts to ſtarve him out of this Employment—But as he is well

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